

# REVIEWING JOHN LOCKE'S CONCEPT OF POWER FROM THE PERSPECTIVE OF AL-MAUDUDI

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**Abstract:** The concept of power today is much influenced by the thoughts of John Locke. The power shaped by John Locke gives this country a liberal character. Individual rights are at the centre of all interests. In the history of Islam, some concepts have been very important in shaping Islamic perceptions of democracy. This research is library research. The approach used is a historical-philosophical approach. This paper dissects John Locke's democratic thinking, which is analysed using the democratic thinking of a contemporary Muslim intellectual, namely Abu A'la Maududi. Theo-democracy is a system of government initiated by Al-Maududi by combining the concepts of monotheism and trias politica. According to Maududi, power in the form of sovereignty is based primarily on God's sovereignty rather than the sovereignty of the people. The theo-democratic system is divided into three institutions: the legislature, executive, and judiciary.

**Keywords:** Power, Theo-democracy, John Locke, Abu A'la Al-Maududi

**Abstrak:** Konsep kekuasaan saat ini banyak dipengaruhi oleh pemikiran John Locke. Kekuasaan yang dibentuk oleh John Locke memberi negara ini karakter liberal. Hak individu adalah pusat dari semua kepentingan. Dalam sejarah Islam, beberapa konsep sangat penting dalam membentuk persepsi Islam tentang demokrasi. Penelitian ini merupakan penelitian kepustakaan. Pendekatan yang digunakan adalah pendekatan historis-filosofis. Tulisan ini membedah pemikiran demokrasi John Locke yang dianalisis dengan menggunakan pemikiran demokrasi seorang intelektual muslim kontemporer, yaitu Abu A'la Maududi. Teo-demokrasi adalah sistem pemerintahan yang digagas oleh Al-Maududi dengan menggabungkan konsep tauhid dan trias politika. Menurut Maududi, kekuasaan dalam bentuk kedaulatan itu lebih didasarkan pada kedaulatan Tuhan daripada kedaulatan rakyat. Sistem teo-demokrasi dibagi menjadi tiga lembaga: legislatif, eksekutif, dan yudikatif.

**Kata kunci:** Kekuasaan, Theo-demokrasi, John Locke, Abu A'la Al-Maududi

Article History: *Received 22 April 2023, Revised: 15 May 2023,*  
*Accepted: 01 June 2023, Available online 30 June 2023*

## Introduction

The concept of power is not new in political discourse. This concept has become part of people's daily consumption, like a primary need (Muhtadi, 2019). Most countries implement democracy as a system that regulates power. "Democracy" is the key word for an established social order and civilization. "Democracy" means "establishment." "Not a democracy" means "not established," a simple analogy that spans a broad spectrum. Even today, widespread acceptance of democracy as the foundation for political order legitimacy is a modern-day global phenomenon (Surbakti, 1992).

The majority of the world's major political systems were not founded on democratic ideals until the end of the eighteenth century (Morowitz, 1998). Throughout the early modern and Enlightenment eras in European politics, the divine right of monarchs was a contentious topic. It is noted throughout the far longer history of political philosophy and theory that, for the previous 250 years of Western political thought, very few people have thought of democracy as the most effective form of establishing political life. The majority of political intellectuals have battled against democracy's constitution, political turmoil, and moral hole in its character for more than 2,600 years (Azhar, 1997).

According to John Locke, theories, institutions, and democratic practices have evolved as a result of exchanges between democratic and anti-democratic traditions, as well as new understandings of social humanity, religion, political needs, and political rights (Richards, J., L. Mulligan, 1981). The fact that the idea of popular sovereignty was incompatible with the theocentric concept of royal power and the increasingly rigid imperial structure of the Roman Church did not prevent Christians from creating democratic systems in Western Europe and North America (Sabine, 1952). In the majority of the major civilizational traditions, the ruling class has specific grievances against democracy. The majority of people worldwide, it may be

argued from a global historical viewpoint, can draw on local traditions to create modern democracy. The evidence is overwhelming, demonstrating that democracy-both as a concept and a practice-exists throughout the world. These regional democracy practices are frequently linked to very small social groups and are based primarily on consensus rather than a majority vote (Gillie, 1964).

Meanwhile, a number of crucial ideas and symbols from Islamic history have influenced how Muslims now view democracy (Markus, 2019). In addition to the dynamics and diversity of Muslim political perspectives, there is one fundamental idea that permeates all Muslims' political beliefs. Instead of the concepts themselves being recognized, this diversity is related to the various definitions of the concepts. The founder of the Islamic revival movement in South Asia, Jamaati-Islami, Abu A'la Al-Maududi, a well-known Sunni thinker who lived in India during the British occupation and later relocated to Pakistan, claimed that the Islamic political system is based on three principles: tauhid, risalah, and khilafah (A. 'Ala Al-Maududi, 1979). Without a thorough comprehension of the three guiding principles, it is difficult to comprehend the different facets of Islamic government. Although other Muslim leaders may convey similar concerns in various ways, these three fundamental ideas can serve as a starting point for understanding political Islamic viewpoints. Understanding the philosophical underpinnings of democratization in the Muslim world can be greatly aided by noting how these fundamental ideas have been reconceived in a modern setting (A. A. Al-Maududi, 1977).

This research will describe the concept of power in a liberal democracy according to John Locke. Then it will be analyzed using an Islamic perspective, namely the concept of power in theo-democracy from the perspective of Abu A'la Al-Maududi.

## Concept of Power in Liberal Democracy

John Locke was a philosopher and thinker who were born in 1632. He lived in the midst of the turmoil of two revolutions. The Puritan Revolution of 1648 made him realized that religion could be used as a political tool to control a government. The Glorious Revolution of 1688 became the starting point for his thoughts about humans and the world (Richards, J., L. Mulligan, 1981). He began to understand what humans need in life. The fulfillment of human rights and a system that guarantees the existence of these rights are at the core of Locke's social contract theory. According to John Locke, the rights to life, liberty, property, and health are violated in human life. The system of government run by a country must protect the rights of every citizen (Wijaya, 2014).

John Locke emphasised that democracy is closely related to individual freedom (Locke, 1669). Overall, the correlation between the existence of democracy and the existence of individual freedom is very high. The existence of a number of individual freedoms is an essential component of democracy. The long-term effect of a democratic political process will be to broaden and deepen individual liberties. Freedom is the hallmark of democracy. Freedom and democracy are often used interchangeably, but the two are not the same. Indeed, democracy is actually a set of ideas and principles about freedom, but it also includes a set of practices and procedures (Plamenatz, 1992). An institution of freedom is democracy. This entails the establishment of a system in which people have the ability to decide by majority vote while respecting the rights of minorities, whether they be racial, religious, or political. This is necessary because minorities' rights do not depend on the majority's good faith and cannot be eliminated by a majority vote in democratic institutions. In a democracy, minority rights have a role and must be upheld (Tully, 1980).

John Locke continued by saying that the simplest definition of democracy is a democracy based on elections. The

meaning of "democracy" ought to be considerably more expansive and aspirational. True democracy entails freedom, equality, fraternity, and effective citizen participation in the formulation of public policy (Locke, 1691). The government is responsible, honest, and open in political affairs, creating rational deliberations supported by sufficient information, participation, and equal power. Second, the concept of democracy implies a limitation of power. Elected officials do not have absolute power. They share power with other groups in society (Locke, 1669). However, if democratically elected decision-makers are only a cover for a group that is not democratically elected to exercise much greater power, then it is clear that the political system is not democratic (Plamenatz, 1992).

John Locke provides the limitation that in a state system that adheres to democracy, the issue of human rights is a very important principle. Democracy guarantees its citizens a number of human rights that are not granted by non-democratic systems (Locke, 1691). Democracy is not only a process of government; because rights are an important element in democratic political institutions, democracy is essentially a system of rights. Rights are one of the main ingredients in building a democratic governance process. In order to fulfil the requirements of democracy and the rights attached to it, it must really be available to citizens. So it is not enough to promise democratic rights through a written law or even a constitutional document. These rights must be effectively implemented and made available to citizens in practice (Plamenatz, 1992).

Democracy helps people to protect their basic interests. Protect the opportunity and freedom to choose, the opportunity to shape life according to goals, choices, feelings, values, commitments, and beliefs better than any alternative political system that has ever existed (Wijaya, 2014). The greatest number of opportunities for people to exercise their right to self-determination can only be provided by a democratic government. This is a confirmation that there needs to be a procedure

for choosing rules and laws that adhere to certain standards. Democracy ensures that different viewpoints get a chance to be heard before legislation is put into effect (Budiardjo, 2007). Additionally, it is guaranteed that there will be opportunities for debate, consideration, organization, and compromise that, under ideal conditions, can result in laws that are acceptable to everyone. In cases where unanimity is unlikely to be achieved, the legal proposals that have the support of the greatest number of people will be put into effect. The ideal democratic process includes the aforementioned elements and fosters self-determination to the best extent possible (Richards, J., L. Mulligan, 1981).

The limitations of democracy above explore the existence of democracy in the ideal political order that should be implemented (Locke, 1669). Applying democracy to real politics will result in the intended outcomes as a better method of governing the nation than the previous non-democratic alternative. This is achievable due to two factors. First, democracy hinders the rise of governments led by ruthless and clever autocrats (Locke, 1669). There is a tendency for democratic countries to be more just and respectful of basic human interests. Democracy prevents leaders from exploiting the extraordinary capabilities of the state through coercion and violence to achieve personal goals out of maddened grandeur, self-interest, ideology, nationalism, religious beliefs, feelings of inner superiority, or simply emotion and conscience (Richards, J., L. Mulligan, 1981).

Second, democracy guarantees a wider range of personal freedoms for its citizens than any other possible alternative. Freedom and opportunity are needed so that the government can run democratically (Plamenatz, 1992). The belief in accepting democracy will not be separated from other beliefs. In the universe of values and virtues, democracy has a very important place. Like other rights that are important to a democratic process, freedom of opinion also has its own value because it helps with moral autonomy, moral judgment, and a

good life (Locke, 1691). It appears that democratic culture values individual freedom as the primary focus in order to provide support for other rights and freedoms. Third, only a democratic government can foster a relatively high degree of political equality. Democratic governments can achieve political equality among citizens to a greater degree than any other possible alternative (Locke, 1669).

### **Criticism of John Locke's Concept of Power in Liberal Democracy and Its Impact towards Muslim Countries**

In Muslim countries that have experienced colonialism and foreign domination, the leadership of political and cultural movements can certainly fall into the hands of people whose Islamic background has been secularized (A. A. Al-Maududi, 1984). Al-Maududi said:

“The Western concept of the separation of religion from politics of secularism is foreign to Islam and the adoption of it would be the very negation of the Islamic concept of polity” (A. A. Al-Maududi, 1956).

People who adhere to Western democracy seek to lead their country to national independence and prosperity through the gradual secularism that has imitated developed countries such as today. Religion is deconstructed so that it does not conflict with established policies. When analyzed further, the characteristics of democracy through secularisation tend to be the liberal democracy that was coined by John Locke. Abu A'la Al-Maududi said:

“In all those Muslim Countries, which suffered from foreign domination, the leadership of political and cultural movements fell into the hands of those who were shorn of all Islamic background. They adopted the creed of Nationalism, directed their efforts toward the cause of national independence and property along secular lines and tried to copy, step by step, the advanced nations of this age” (A. A. Al-Maududi, 1956).

The basic idea of democracy is absolute sovereignty in the hands of the people; according to him, a democratic country is “Such a system of government is satanic rather than divine” (A. A. Al-Maududi, 1956). John Locke's view of democracy is *shirk*,

*ilhad*, and *mudharat*. The concept of sovereignty makes the people the highest source of power in the state. Even more dangerous is when a majority decision overrides God's will and sharia decrees.

Democracy has very fundamental internal weaknesses (Surbakti, 1992). The concept of Western democracy has many connotations of meaning and is very varied, evolutionary, and dynamic, so this concept is very difficult to understand (Azhar, 1997). In the 19th century, liberals often perceived democracy as a threatening and dangerous concept. The main problem for liberals is that democracy can develop into an enemy of individual freedom and pluralism (Richards, J., L. Mulligan, 1981).

The concept of an Islamic state is the antithesis of liberal democracy. Abul A'la Al-Maududi revealed that:

“The preceding discussion makes it quite clear that Islam, speaking from the view-point of political philosophy, is the very antithesis of secular Western democracy. The Philosophical foundation of Western democracy is the sovereignty of the people” (A. A. Al-Maududi, 1956).

Abul A'la Al-Maududi also explained the weaknesses of liberal democracy, which are very detrimental (A. A. Al-Maududi, 1985). Even Abul A'la Al-Maududi strongly opposed the concept of popular sovereignty.

“In it, this type of absolute power of legislation of the determination of values and of the norma of behaviorist in the hands of the people. Law making is their prerogative and legislation must correspond to the mood and temper of their opinion. If a Particultural piece of legislation is desired by the masses, however, ill-conceived, it may be from religious and moral viewpoint, step have to be taken to place it on the statute book: if the people dislike any law and demand its abrogation, howsoever just and rightful, it might be it has to be expunged forthwith” (A. A. Al-Maududi, 1956).

The practise of popular sovereignty was well understood by Abul A'la Al-Maududi, who most often applied the iron law of the oligarchy (A. A. Al-Maududi, 1956). The ruling groups work together to determine various political, economic, social, and



cultural policies without accommodating the actual aspirations of the people. These rulers always try to extend, monopolize, and preserve their power under the cover of a certain ideology and the pretext of national consensus. The majority vote that forms the basis of democracy can lead to fatal mistakes. The propaganda machine that the government has set up can create a prearranged majority vote (A. A. Al-Maududi, 1986).

Abul A'la Al-Maududi did not agree with the concept of liberal democracy, which is practised in modern countries (A. A. Al-Maududi, 1995). The system failed to create economic, social, and political justice, as well as legal justice. The people's political rights are limited to formalities every four or five years. The people who receive legal protection are people from the upper classes. The principle of the rule of law is a false slogan created by the authorities. Even a Marxist country that calls itself a democracy is in fact unable to give a sense of security about its future in the political, economic, and social fields (A. A. Al-Maududi, 1977).

Abul A'la Al-Maududi gave an example of how the people of the United States make a law and then cancel the law that has been made and approved, namely the Prohibition Law of America (A. A. Al-Maududi, 1956). In the beginning, logically and rationally, the Western people thought that, in addition to being harmful to health, drinking also had a negative impact on human mental and intellectual abilities and encouraged chaos in society. The Western people accepted this fact by agreeing to the enactment of the Prohibition Law. The law was approved by a majority vote. After the law was implemented in earnest, the people who had initially agreed rebelled (Pramono, 2022). Illegal wine and spirit production is common, and alcohol usage is ubiquitous. The repeal of the alcohol prohibition statute is also the result of a popular vote. According to the popular sovereignty argument, the people who initially authorized the law eventually abolished it themselves (A. A. Al-Maududi, 1984).

Islam in no way follows and imitates the footsteps of Western democracy, which is very liberal and secular (A. A. Al-Maududi, 1985). Islam firmly rejects the philosophy and terminology of popular sovereignty and bases Islamic politics on the foundations of God's sovereignty and the human caliphate. Abu A'la Al-Maududi emphasized:

“Islam has no trace of Western Democracy. Islam, as already explained, altogether repudiates the philosophy of popular sovereignty and rears its polity on the foundation of the sovereignty of God and the vicegerency (Khilafat) of man” (A. A. Al-Maududi, 1956).

Abul A'la Al-Maududi has clearly demonstrated the weakness of the theory of popular sovereignty as practiced in the West (A. A. Al-Maududi, 1986). Most people do not participate in the process of government and lawmaking because, theoretically, they delegate their power to the people's representatives through the general election system. The appointed representatives of the people make and enforce laws on behalf of the people. Because politics and religion have been completely separated as a result of secularization, society in general and those who are active in politics in particular no longer attach importance to morality and ethics (A. A. Al-Maududi, 1977). Besides that, those who reach the peak of their power are people who have succeeded in influencing people through power pressure, false propaganda, or money politics. In reality, they work and fight not for the welfare of the people who have chosen them but rather for the interests of the group (sectoral or class interests), and not infrequently, these leaders impose their will on the people at large. This is what happens to the people in countries that call themselves secular democracies (Britain, America, etc.), which are considered havens for secular democracy (A. A. Al-Maududi, 1956).

### **The Theo-Democratic Concept by Abu A'la Al-Maududi Response to the Concept of Power in Liberal Democracy**

The social conditions and situations of the people during Al-Maududi's life were factors that greatly influenced Al-Mau-

dudi's thought pattern. There are several important factors behind the birth of the concept of theo-democracy, namely (Rais, 2001).

- a. In 1925, a leader of the Hindu revival movement, Swami Shradanad, was killed by an Islamic extremist who believed that one of the religious duties of every Muslim was to kill non-believers. As a result, Islam is accused of being a religion spread through the sword (violence).
- b. The majority of Muslims want the establishment of an Islamic state with a system of nationalism (Islamic nationalism). Al-Maududi rejected this idea because, according to him, the idea of nationalism was an imported product from the West, not in accordance with Islamic teachings, and could not be used as the basis for an Islamic state.

Abu Al-A'la Al-Maududi stated that "the Islamic political system is based on three principles, namely *tauhid*, *risalah*, and *khilafah*" (A. 'Ala Al-Maududi, 1979). It is therefore difficult to understand various aspects of Islamic governance without fully understanding these three principles. According to Maududi, the democratic system is superior to other political systems (Azhar, 1997). According to him, this advantage is at least threefold (A. A. Al-Maududi, 1995).

- a. The democratic process is more capable of increasing the freedoms that citizens have when compared to other systems. This freedom involves the freedom to determine one's own destiny individually or in groups, freedom at the level of moral autonomy, and support for other freedoms.
- b. The democratic process can increase the development of society, at least in increasing the development of the ability to exercise self-determination, moral autonomy, and accountability for the choices made.
- c. The democratic process is the surest, though not the most perfect, way by which human beings protect and promote the interests and goods they share with others.

## Concept of Power in Theo-Democracy as an Islamic Government System

As explained by Al-Maududi, if the highest sovereignty belongs to Allah, then humans, as His representatives on earth, are required to carry out the rules sent down by Him (A. A. Al-Maududi, 1984). Therefore, the position of humans is as God's representatives, who are called *Khalifatullah*. Every human being is Allah's caliph, and therefore there is no privilege among humans. Al-Maududi explained that the caliphate bestowed by Allah on the believers is a general caliphate and not a limited one. There are no privileges for certain families, groups, or races. Every believer is God's vicegerent according to his individual abilities. Thus, he is individually accountable to God (Pulungan, 1999). The caliph of Allah is appointed to implement the rules from the Creator that have been placed on the shoulders of these caliphs. Because sovereignty is Allah's right and power rests on the shoulders of Muslims, Al-Maududi referred to this political concept as the-democracy (A. A. Al-Maududi, 1985).

Al-Maududi explained that the election of heads of state may use the methods that exist in modern times, namely the general election system in a democracy (A. A. Al-Maududi, 1986). In Islamic history, there have been different ways of appointing a head of state, and thus Islam does not limit its scope in this regard. Al-Maududi said: "As a logical consequence of this sovereignty, the Islamic State's political organisations are called a caliphate" (A. A. Al-Maududi, 1956). The leader who runs the Islamic government can be called by the name of the caliph: *amîr* or *imâm*. As explained above, a caliph was appointed by the Muslims to carry out divine rules, and in this way, power was in the hands of the Muslims. From this perspective, namely the power of the Muslims, it seems a bit inclined towards democracy, in terms of power on the shoulders of the people (Murtadho, 2012).

Al-Maududi explained what distinguished the Islamic caliphate from the royal system, class government, or the government of religious priests (A. A. Al-Maududi, 1995). This is what directs the Islamic caliphate towards democracy, even though there are fundamental differences between Islamic democracy and Western democracy—namely that the basic premise of Western democracy rests on supreme power being in the hands of the people (Pramono, 2022). As for democracy in the Islamic caliphate, the people acknowledge that the supreme power is in the hands of Allah, which, voluntarily and of their own accord, makes their power limited by the statutory limitations of Allah SWT (Yamani, 2002).

Al-Maududi said that any further nations that want to join are welcome (A. A. Al-Maududi, 1977). This country does not limit itself to a fixed geographical scope but is purely ideological in nature. This means that it is governed by Islamic ideology, and any country may join this country. Al-Maududi explained that Islam founded the state on the idea of a state that is independent of nationality and invites all people to believe in its ideas and take shelter under its flag (A. A. Al-Maududi, 1984). This country exists on the basis of ideology alone and not on the basis of ties of color, race, language, or geographical boundaries. Every human being, no matter where they are on the planet, can accept any of its principles and integrate themselves into its system, and obtain their rights exactly the same without distinction, bigotry, or particularity (Rais, 2001).

The theo-democratic caliphate state is not one state for all Muslims but may establish many states, provided that among these states they do not highlight ethnic nationalism (A. A. Al-Maududi, 1985). When it comes to the interests of Muslims, Islamic countries must establish brotherhood and affection and assist one another. Then Islamic countries are required to create international unity, where a decision must be taken jointly for the benefit of Muslims at the international level. Al-Maududi explained that in various places on this earth there

are several countries like this, so all of them are "Islamic countries" that can help each other (A. A. Al-Maududi, 1986). Fights over nationalism or other national ties should not occur between relatives who genuinely care about one another. They can also create a cohesive public opinion that is international in character as well as international peace, provided they mutually agree upon something (Azhar, 1997).

In the explanation above, it can be concluded that it is possible that the Islamic State referred to by Al-Maududi is in the form of a federal state, that is, a state that has an autonomous regional government that then unites under a general leadership (A. A. Al-Maududi, 1995). With another intention, the Islamic State that Al-Maududi wanted, even though it was separated administratively and united in the form of an international unit, their citizens could move from one country to another because all of them were still called Muslim countries, which mean that between them there is brotherhood and affection (A. A. Al-Maududi, 1977).

### **Theo-Democratic Caliphate Institution**

There are three high-state institutions that function separately and independently from one another. According to Al-Maududi, the high state institutions are the legislature, executive, and judiciary (A. A. Al-Maududi, 1984).

#### **1. *Legislature***

According to Al-Maududi, the legislature is the same as *ahlul halli wal'aqd*, that is, a mediating institution and issuer of *fatwas*, but all laws issued are not from the will of the majority but must be extracted from the *kitabullah*, and the laws issued are not in areas that have a clear legal status in Islamic law (A. A. Al-Maududi, 1985). In other terms, this legislature is known as the *syuro* assembly or deliberative council.

If the *kitabullah* has more than one interpretation, then the legislature has the authority to include which one is appropriate as part of the law and also has the authority to issue

*fatwa* (Fawaid, 1993). If clear information is not obtained in the *kitabullah* on a particular issue, this institution has the right to issue laws that maintain the spirit of Islamic law. Likewise, if there are absolutely no guidelines in the *kitabullah* for a particular case, then this institution has the free right to adopt or make laws that certainly do not violate Islamic law. The legislature must always control executive policy (Maarif, 2018).

Being a male, Muslim, sane, and mature citizen of an Islamic state, as well as having commendable character and good behaviour, and being able to compile and explore laws from the *kitabullah*, are requirements for becoming a member of the legislature. Other requirements include having knowledge of Arabic in order to understand the Qur'an; being able to draw conclusions from the authentic Sunnah; having faith in the Shari'a and being determined to comply with it; and being able to draw conclusions from the authentic Sunnah. Muslims elect legislators through organised general elections, and the requirements for candidates are issued by the general election commission or decided by a court (Al-'Āmirī, 1988).

The members of the legislature are elected by people who adhere to honesty, ability, and loyalty in their piety. Meanwhile, the form of election for members of the legislature can use the general election method that exists in a democratic system, as long as it is not tainted by dirty practises that tarnish the good name of Islamic-style democracy (Rais, 2001). However, according to the authors, the term limit for someone who sits in the legislature is not determined by Al-Maududi. Even though the members of the legislature are Muslims, specifically non-Muslim citizens, Al-Maududi provides another alternative, namely creating a separate representative council with activities ranging from submitting proposals to the legislature relating to their personal laws; filling an objection to a law imposed on them; and asking questions about all the problems in their group and the problems of the country as a whole (A. A. Al-Maududi, 1984).

## 2. *Executive*

According to Al-Maududi, the executive branch's role is to uphold Divine law while also encouraging people to follow Islamic law in their daily lives (A. A. Al-Maududi, 1985). The head of state, namely the caliph, has the highest position. According to the author, Al-Maududi's reign was not limited to the period. On the other hand, only the caliph has the right to receive obedience and loyalty from the people. All social problems are decided by the caliph. Al-Maududi explains:

...The people have entirely delegated their authority to decide how to live, and Amîr is the only one to whom they have the right to give their obedience and loyalty (A. A. Al-Maududi, 1956).

Even though the caliph is in charge of everything, he has to account to the parliament, a deliberative body. In addition, the caliph must communicate with the general populace about his after-prayer activities through Friday sermons (A. A. Al-Maududi, 1984). Executive officials work directly under the control of the caliph, but the caliph cannot simply dismiss or influence the opinions of his subordinates (Rais, 2001). The caliph must speak with the legislature personally before making any significant decisions. The caliphate that rests on the shoulders of the Muslims must willingly relinquish and select a caliph in an Islamic state to carry out divine laws; therefore, those who make this decision are Muslims (Pramono, 2022). No one may claim to be privileged to occupy the post of caliph, and the election will be carried out based on the free will of the Muslims, without any coercion or threats, nor is it permissible to monopolise the post of emir for certain groups. Then what determines public opinion in Islam is not determined by the scope and method (Yamani, 2002).

## 3. *Judiciary*

According to Al-Maududi, the judicial institution in Islamic terminology is called *qadla* (A. A. Al-Maududi, 1984). The Judicial Institution, also known as the Supreme Court (MA), is appointed by the caliph to decide a case, whether it occurs



between the community and the government or between the community and the community (Budiardjo, 2007). Legislative, executive, and judicial institutions in theo-democracy are the same as the legislative (DPR), executive (president), and judicial institutions in Montesquieu's Trias politica theory and modern democracy, differing only in the principles that form the basis for regulating these three institutions. In Trias Politica, the basic principle is people's sovereignty, whereas in Theo-democracy it is based on God's sovereignty (A. A. Al-Maududi, 1995).

## **Conclusion**

Power in a democratic country elevates the power of the people to the highest level of authority. That is, people's power returns to individual power. The concept of people's power, which places individual rights as the highest authority, was coined by John Locke. John Locke's concept of power became the system in many countries. This problem will arise in Islamic countries that apply John Locke's concept of power. Tauhid should be incorporated into the power structure of Islamic countries. This principle is in line with the concept of power in the Al-Maududi Theo-Democracy system. Al-Maududi desired a state based on Allah's sovereignty as a result of Muslims' Tauhid towards Allah. Al Maududi established theo-democracy as an Islamic government system that regulates the life of the Muslim nation as a nation. This theo-democracy will rule the Islamic State (caliphate). The theo-democratic system is divided into three main institutions: the legislative, executive, and judiciary. The legislative, executive, and judicial institutions in democracies are the same as those in Trias politica theory in modern democracies, with the only difference being the principles that govern them. three institutions. In Trias politica the basic principle is the sovereignty of the people, whereas in the theo-democracy the basic principle is the sovereignty of Allah. There are differences with modern democratic systems based on different principles, such as the executive has no term

of office and women are prohibited from serving in the legislature. Even though there is a division of powers in a theocracy system, the executive still has a lot of power.

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